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Johns Coffee house June 24. 1738

The Blessing of a Protestant King, and
Royal Family to the Nation.

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S E R M O N

Preach'd before the HONOURABLE

House of Commons,

AT

St. MARGARET'S *Westminster*,

On *Saturday*, JUNE II, 1737.

Being the Day of His MAJESTY'S Happy
Accession to the *Throne*.

By JOHN DENNE, D. D.

Archdeacon of *Rocheſter*, and Rector of *Lambeth*.

L O N D O N:

Printed for J. and J. PEMBERTON, at the *Golden Buck*
againſt St. *Dunſtan's Church* in *Fleetſtreet*.

M DCC XXXVII.

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Lunæ, 13^o Die Junii, 1737.

Ordered,

THAT the Thanks of this House be given to the Reverend Dr. *Denne* for the SERMON by him preach'd before this House upon *Saturday* last, at *St. Margaret's Westminster*; and that he be desir'd to print the same: And that Mr. *Secretary* of War, and Admiral *Haddock*, do acquaint him therewith.

N. HARDINGE, *Cl. Dom. Com.*

2 CHRON. IX. 8.

Blessed be the LORD thy GOD, which delighted in thee to set thee on HIS THRONE to be KING for the LORD thy GOD: because thy GOD loved ISRAEL to establish them for ever; therefore made HE thee KING over them, to do judgment and justice.



Y Text is the conclusion of the Queen of *Sheba's* Speech to *Solomon*; whose Fame had brought her (such was her good taste, and love of merit) from a distant Country, and a Throne, to see him *in all his Glory*. This was the sole motive and reason of her Travels; and when she (a) *had communed* with this wonder of a Prince of *all that was in her heart*, and had proved him with all the *hard questions* she could devise: and had (b) *seen his wisdom* in every thing, in the Architecture and Magnificence of all his public Buildings, particularly of the *Temple* of his GOD; in the purity, and beauty of his religious Worship; in the good Policy of his Civil Government; in the Grandeur and OEconomy of his Court; in the strength and riches of his Kingdom; as likewise in those Arts of an extensive trade and commerce,

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(a) Ver. 1, 2.

(b) Ver. 3, &c.

merce, which made him the *greatest* of Monarchs, and his Subjects the *happiest* of People.—When the *Royal Visitant* had *done* and *seen* all this, she fell into such an extasy of pleasure, and admiration, that (a) *there was no more Spirit in her*; but as soon as she had recover'd, she *said to the King*, it was a true Report, which I heard in mine own land of thine Acts and of thy Wisdom: *howbeit I believed not their words, until I came, and mine eyes had seen it; and behold, that one half of the greatness of thy Wisdom was not told me: for thou exceedest the same that I heard.*—She next congratulates the *happiness* of his People, his Ministers, and Attendants; (b) *Happy are thy Men, and happy are these thy Servants, which stand continually before thee, and bear thy wisdom: and at last ends her Speech, though a Heathen, to the God of Israel, as to the Author of every good and perfect gift; Blessed be the LORD thy God, which delighted in thee to set thee on his Throne, to be King for the LORD thy God: because thy God loved Israel to establish them for ever; therefore made HE thee to be King over them, to do judgment and justice.*

This is the Connexion of my Text: and from the doctrine of it I shall make *one* observation or *two*, that may be applicable to the *happy Solemnity of this day.*

I. *First*, I observe, that it is God who *maketh Kings, and setteth them on their Thrones*, as his vicegerents to do *justice and judgment* upon earth. In *Solomon* the case is clear; for his History will evidence,

(a) Ver. 4-6.

(b) Ver. 7.

evidence, that his Name (a) was first *changed* by a Prophet into *Jedidiah*, the *beloved* of the LORD: and that he was afterwards (b) *chosen* (from among the many Sons of David) to *sit upon the Throne* of the Kingdom of the LORD over Israel; so that though (c) *all Israel had set their faces on his elder Brother Adonijah* (a very goodly man) that he should reign; yet GOD *turned them about* by an extraordinary interposal in favour of Solomon.

But then they argue very weakly, who, from this example, or from the history of the Jewish State, would prove, that GOD *ruleth*, after like manner, *in all the Kingdoms of Men*. For Israel was in this respect a *peculiar People*, being, for the wisest ends of providence, first *Sever'd*, and then *Kept* for ages a distinct Nation under the immediate, and miraculous Government of GOD; just as Moses relates (*Deut. xxxii. 8.*) *when the most High divided to the Nations their inheritance, when HE separated the Sons of Adam; HE then set the bounds of the People according to the number of the Children of Israel. For the LORD's Portion was his People: Jacob was the lot of his Inheritance. HE found him in a desert land; HE led him about, HE instructed him, HE kept him, as the Apple of his eye. The LORD alone did lead him, directing his Counsels, fighting his Battels, and raising up from time to time a wonderful Series of Prophets, Judges, and Deliverers.* Nay, when the (d) *Elders of Israel rejected him, that HE should not thus reign over them, desiring a KING to judge them like all the Nations; GOD was still pleased to continue them*

(a) 2 Sam. xii. 25. (b) 1 Chron. xxviii. 5. (c) 1 Kings i. 6. xi. 15. (d) 1 Sam. viii.

them under his supernatural protection, to *watch* over them for *good*: and to nominate and appoint them *KINGS*; often changing the order of their Succession, *exalting* new Persons and Families out of the *dust*, and making them *Rulers* over his People.

But was it not *thus* also with other Nations? and are there not Texts of Scripture to prove (a) that the most High God *ruleth* every where in the *Kingdom of men*: and that HE appointeth over it, whom *soever* HE will; removing and setting up *KINGS*, even as he changeth the times, and the Seasons. Nay, have we not heard *Moses* (an inspired, as well as the most antient Historian) affirming for fact? that the most HIGH divided to the Nations their *Inheritance*; that HE separated the Sons of Adam into distinct Civil Societies: or that according to the Son of *Sirach's* interpretation (b), HE in this division of the Nations of the whole earth, did set a Ruler over every People. In the same opinion likewise we find St. *Paul*, the Apostle of the *Gentiles*, concurring; when he tells the *Romans* (c) that there is no Power (in any nation) but of GOD: and that the Powers then in being (even their *Emperors*) were ordain'd of God.

In this manner do the sacred Writers express their Sentiments of this important matter; but I think such Interpreters do neither justice to them or truth, who make these, or any like expressions to signify, that God ever did by any supernatural act or law ordain, or declare himself in favour of any one sort of Government, with respect to all the World: or that He ever set up any one particular form in any Nation

(a) *Dan.* v. 21. ii. 21.

(b) *Ecclef.* xvii. 17.

(c) *Rom.* xiii. 1.

Nation under heaven, but the *Jewish*; much less, that HE always *names*, and *appoints* HIMSELF the Persons, or Families, who are or have been the *Higher Powers* in the world. History, as well as St. Peter will justify us in saying, that (c) KINGS as *Supreme*, or *Governors as sent by them*, are the Ordinance of MAN under the ordinary Providence of GOD. All therefore, that can be meant by them in common sense, or the common language of Scripture is this; that as Men are made by nature sociable Creatures, and can never truly enjoy life, liberty, or property, without Government, which is the very Basis of Society; so it must be the Will of GOD their Creator, that (by the use of that *understanding* he gave them to act well and wisely, at all times and in all cases, and to consult their own preservation, and happiness) they should enter into distinct Civil Societies, form'd upon such plans, and govern'd by such Persons, and under such regulations and restrictions, as, all things consider'd, should appear to them most conducive to the *glory* of GOD, and the *good* of MEN, as well as most suitable to the temper and genius of each People. Now Governments *thus* originally settled, and Persons or Families *thus* chosen to govern, and afterwards continued by Providence in an orderly Succession, and therein acting by the eternal rules of reason and righteousness, as well as by the fundamental constitutions of each State, may with equal propriety and truth be said to be *ordain'd* of GOD (who is not (d) the *Author of Confusion*, but of *Peace*) as if they had been *appointed* to their office by a positive *Revelation*, or *anointed* by a *Prophet*. The Power they have

(c) 1 Pet. ii. 13, 14.

(d) 1 Cor. xiv. 33.

have and exercise in carrying on an orderly, wise and righteous government over their *People* is as much of God, as if they had receiv'd it from him by a miraculous commission; being founded in the unchangeable relations of things, in the common nature, interests, and happiness of mankind, and in the absolute necessity there is of it to maintain justice, peace, and good order in the world; which demonstrates, that *Civil Societies* and *Powers* have the same *divine* origine and sanction as the *Law of nature* itself: and whatever is in them *truly* the voice of *Nature*, and *right Reason*, is also as *truly* the Voice of God.

As for other Texts of Scripture, that speak of God's *removing*, and *setting up of Kings*, and giving *their Kingdoms to whomsoever he will*; the design of them is only to assert *that* of *divine Providence* in this particular case, which holds true in every other(e), that *whatsoever the LORD pleases, that does HE in heaven and in earth: and in the sea, and in all deep places*.—But how? not by perpetual *Miracles*, but by ordering, or permitting second Causes to produce their regular and natural effects; which is often done by such a surprising train, or coincidence of things, by so great a variety and vicissitude of circumstances, as can scarce conspire, and act together *without* the actual concurrence of infinite wisdom and power. Thus *KINGS* may be said to *reign* by and thro' the providence of God, tho' they ascend their thrones by *human* counsels, laws and means; even as God (f) *leaves not himself without witness* of his constant workings, and *doing good* in the material world, when he *changeth the times*

(e) *Psalms* cxxxv. 6. (f) *Acts* xiv. 17.

times and the seasons, making his sun to shine, and giving us rain from heaven, and fruitful seasons.

But it is not, I think, doing justice to the happy solemnity of this day: or rather to the succession of the illustrious House of *Hanover* to the *British* Crown, to imagine, that there is nothing more of the LORD'S *doing* in it, than what it has in common with that of other Families, and Princes (b), for "no Family ever came to it in like manner".

—Look back a little with me into its History, and consider it with regard to the many probabilities that often weighed against the Success of it: and the Scene of providence I shall open, will, I believe, appear even *marvellous in your Eyes*.—I need not prove, at least before a Branch of the Legislature, by arguments or facts, that *Papery* and *arbitrary Power* on the Throne must threaten every thing, that can be terrible to this Nation, or destructive of property, liberty and Religion.—Had those, who may seem willing to imagine otherwise, but lived in former reigns, especially under *James the second*, (c) (when this Church and Nation were brought to the brink of ruin: and no Eye that could see the light of truth and the Gospel, was then so blind as not to see it) They would have felt the force of what I am saying: and have join'd with the *States* of the Realm (as soon as they were blest with an opportunity of meeting) in declaring with one heart and voice, (d) that they found it, by a long and almost fatal experience "utterly inconsistent with the *English Constitution*, and with

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(b) Bishop *Fleetwood's* Sermon. June 7, 1716. p. 12.

(c) Bishop *Sherlock's* Sermon. Nov. 20, 1715. p. 20.

(d) Bishop *Kennet's* History, Vol. 3. p. 544.

" the safety and welfare of this *Protestant* Kingdom to be govern'd by a *Popish* Prince"; as also in disabling by the same *law*, that secur'd our *rights* and *liberties*, any *Papist* for the future from being *King* or *Queen* of it.—That this *Resolution* and this *law* were *wise* and *necessary*, I appeal to the *Roman Conclave*; who have been employing ever since (a) their utmost cunning, power, and zeal united to defeat them. But, God be thanked, in vain; for all Parliaments, in every reign, have unanimously approved, and vigorously supported them. So that when those precious Lives dropt off, on whom the Crown was first settled after the Revolution, and when all hopes of issue from them fail'd; (as it soon did) 'twas then thought (b) " absolutely *necessary* to the happiness of the Nation, " and the security of our Religion," to fix their Eyes upon the *only*, though very *distant* Branch of the *Royal* Line, so long as they should continue *Protestant*; whom Providence had hitherto preserved from the universal contagion of *Popery*, made worse by the violences of *Arbitrary Power*. Their *Power* indeed by the constitution of their *Country* was bounded by nothing but their *Will*; but then their *Will* (such was their *merit*) was determined not

(a) A *Jesuit* Historian speaking of the Consequence of a *Popish* Successor to these Kingdoms, says, that " it must perpetuate the " *Romish* Religion upon the Throne: and in time bring it to prevail " among the People". (F. J. D'Orleans's *Hist. of the Stuarts*. p. 298.) — The *Jacobites* therefore grew insolent upon the death of the *Duke of Gloucester*, and said, that the chief difficulty was removed out of the way of the *Prince of Wales's* Succession. (Bishop Burnet's *Hist.* Vol. 2. p. 246.) But you may see the *wisdom* and *necessity* of this *Resolution* and *Law* fully justified by Bishop Sherlock in his Sermon at the *Temple-Church*, Nov. 20. 1715. p. 11, &c.

(b) King *William's* Speech, Feb. 11. and the Resolution of the House of Commons, March 3. 1700.

not by their *Power*, but their *Goodness*; so that they always govern'd their *hereditary Dominions* with as much equity and justice, reason and humanity: and with as unbiass'd a regard to the prosperity of their Subjects, as if they had been tied up so to do, by the strictest Laws, and the severest Penalties.

The Settlement therefore of the *British* Crown upon this illustrious Branch of the *Royal* Line was not owing to the Intrigues of Ambition, to the dread of Armies, to the more prevailing force of Money, or to the over-bearing Caprices of the Populace; but it was a free and chearful Gift from the Legislature of a brave and happy People, in perfect tranquillity at home, and victorious abroad, to a race of most deserving Princes; *from* whom they had reason to expect all the Blessings of good Government, *without* whom their *Religion*, *Laws* and *Liberties* must have fallen, and *through* whom alone they could hope to transmit them to Posterity.

—By this *Title* His present Majesty sits upon his Throne; and what *better* can he have, and more truly *divine*? for surely it must be *reasonable* and *just*, nay the *Will* of GOD; that any Kingdom, however hereditary in its original constitution, should have a right and power, to secure itself, in case of imminent danger, from temporal and spiritual Ruin, by the most easy, prudent and natural Means: and then to settle (if need be) the government thereof upon the next Heir in the *lineal Succession*, under whom they can be safe, and happy.

The *Jewish* History itself affords several Precedents of this kind, wherein GOD changed the Suc-

cession of their *Kings* for the good of his *People*. Thus *Solomon* was preferr'd before all the *Sons* of *David* to sit upon the *Throne* of *Israel*: and *Adonijah*, tho' an *elder* Brother, a very goodly Person, and a popular Favourite, was set aside.— And why? because God loved *Israel* to establish them for ever; therefore made *HE* *Solomon* KING over them, to do *justice* and *judgment*.—And indeed, as the good and welfare of Mankind is the *main*, if not *sole* end of all government; it will be difficult to offer any tolerable plea, why a Nation, when driven to *extremities* by their *Rulers*, and having this *end* only in view, and pursuing it not from personal prejudices, resentments, or a love of change, but with all temper, prudence, and deliberation, may not so far exert their *original* and *natural* Right of self-preservation, and of forming themselves into a *civil Society*, as to *reject* such Persons, though *Heirs* at *law*, from being *KINGS* over them, as would undoubtedly, nay for *conscience* sake, ruin them, without *Miracles* to prevent it.

It can, I think, be scarce a serious Question, whether *natural* Incapacities are not sufficient to exclude Persons otherwise entitled to Government. For what People, that have common sense, would ever trust, or leave their *Civil Sword* in the hands of *Fools*, or *Madmen*, from whom nothing can *reasonably* be expected, but death and destruction? Now if a *moral defect*, whether proceeding from malicious wickedness, from wrong judgment, or from zeal for a false Religion, will produce the same desperate consequences; why should not such a *moral defect* be esteem'd as just an *incapacity*, as the *natural* one of folly, or madness? I will venture
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to determine, with a most judicious Casuist, (a) that " it matters not, whether it is Conscience, " or Madnefs, which causes the destruction; a Na- " tion surely has a right to prevent such a Violence, " without being troubled to know, whether the " Distemper from which it grows, has its root in " the *Head* or in the *Heart*." From these Premises I may then conclude, that the Settlement of the present *Royal Family* on the *Throne* of this *Kingdom* is as much the *Ordinance* of *God*, as any law of nature, or reason : and that no *Prince* under Heaven has a more *divine* Right than our *Sovereign*; a Right, conveyed to his Family with all freedom, and deliberation, and in order to preserve our Religion, Laws, and Liberties; settled at first in a full Assembly of the States; solemnly recognized by every Prince and Parliament in Succession; sworn to by all persons of estate; acknowledged by all Nations that are, or have been in alliance with us; guarantied by some of them : and what is more, favour'd and establish'd by as many clear interpositions of Providence, as have been shewn in any parallel Case, or to any People upon Earth, excepting the *Jews*, when govern'd by a *Theocracy*.

But such is, I am persuaded, the true, public and Protestant Spirit of this most free and august Assembly, that they will hear with pleasure any instances to convince them, that *God* has in an extraordinary and wonderful manner watched over that deserving Branch of the *Royal Family*, from whence his *Majesty* descends.—Nothing could in all likelihood, judging by the rules of human Policy,

(a) Bishop *Sherlock* in his Sermon before the House of Commons, June 7, 1716. p. 16.

Policy, have preserved us, as we are this day, but the *late* KING's relation to the *Crown*, and that founded upon a Marriage (above 100 Years before) of a Daughter of King *James* the *first*; who himself (a) lost "the probablest occasion that has been offered since the Reformation for its establishment," both at *home*, and *abroad*: and that only by not doing a common act of justice in supporting his own *Daughter's* Husband in the Kingdom of *Bohemia*. His own People, nay all the World were astonish'd and murmur'd to see him take such wrong measures, as he did: and shew such extreme Indolence, with respect to affairs, wherein he was particularly concern'd as a *Father*, a *King* of *England*, and as a *Protestant*. Some Historians give his Conduct no *softer* name, than one *continued Infatuation*; it will in my opinion deserve a *harder*, (b) if *Gondemar*, the *Spanish* Ambassador's Reflection on it be true; who was a most bitter enemy to our Religion and our Country: and who boasted, that he had by money, art and flattery (c) "lulled King *James* so fast asleep, that he hop'd, neither the *Cries* of his *Daughter*, nor her *Children*, nor the repeated *Solicitations* of his *Parliament* and *Subjects* in their behalf should be able to awaken him."——Happy therefore was it for *Them* and *Us*, that HE who kept THEM and our ISRAEL, neither *slumbereth* nor *sleepeth*; for GOD himself was their *Keeper*; so that when
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(a) Bishop *Burnet's* Hist. Vol. I. p. 13.

(b) To justify these reflections on the *weak*, or *wicked* Conduct of King *James* I. I appeal to most of our *Historians*, particularly to Bishop *Burnet*, Vol. I. p. 13. and to *Rapin* translated by *Tindal*, from page 199--203.

(c) *Welwood's* Memoirs, p. 23- 28.

their *Father* and *Mother* forsook *them*, *He* took *them up*. And though he did not *preserve them from all evil*; but *proved them*, like *Saints, Confessors, and Martyrs*, through a great and long *tryal of afflictions*, which expell'd them their dominions, and forc'd them to seek their bread in foreign Lands: Yet such of their Posterity, as *held fast their integrity and religion*, and as *God found worthy of himself*, he has *greatly rewarded* in this world, by opening a way through the secret workings of his Providence, for their *Grandson* and his *Heir* to a *richer and higher Throne*, so as to be the chief *Defenders* of that *Faith*, for which their *Ancestors* so remarkably *suffer'd*: and will be *crowned* with a *far more exceeding and eternal weight of Glory* in his *Kingdom of Heaven*.—Their *Zeal* for *true, and undefiled Religion*, was indeed so distinguishing, even in that distant period of time, that many of this Nation then declared, (a) “ they could see no “ great cause of *Joy* in the birth of *Charles the “ second*, since *God* had already better provided for “ them, in giving such a *hopeful Progeny* to the “ *Queen of Bohemia*, brought up in the *Reformed “ Religion*, whilst it was uncertain what Religion “ the *King's Children* would follow, being to be “ brought up by a *Mother* devoted to the *Church of “ Rome*.”—However, what a disobliged and discontented Party among us, did then *hastily, unjustly*, and in distrust of *God's goodness* suggest; his Providence by an all-seeing, or over-ruling disposition of affairs brought to pass in his own wise, appointed Time, by making the *Heir* of that *Family King* over us, who was *Son* but to the *youngest Daughter*

(a) *Echard's History*, p. 449.

Daughter of the Queen of *Bohemia*: and born upon the *very* day; before *Charles the second*, the *Royal Family*, and our *legal* Constitution in Church and State were restored: and to whom alone it was reserved to *complete*, and *establish* to us through his own *Illustrious Issue* all the *Blessings* of that *Restoration*.

But besides this amazing Concern of *God* for our present *Royal Family*, we must take into our account a train of unexpected and unaccountable Providences, (a) such as first influenc'd the *Winds*, and *Weather*, nay the *hearts* of men, to bring about so *marvellous* a Work as the *Revolution*: and afterwards secured a *Succession* of *Protestant* Princes to the *Crown*, by guarding the precious life of Him, who then wore it (to our Honour, and for our Sakes) from many attempts of open violence and secret Assassination; and by *blessing* our Armies with an unparallel'd series of Success, conquest upon conquest, and victory upon victory, against a most powerful and neighbouring *Prince*, whose avowed aim was *universal Monarchy* in *Europe*: and to place upon the *British* Throne as his *Vice-Roy*, a *Pretender* to it; bred up with an hatred to our Religion and Constitution, as a *Bigot*, a *Tyrant*, and a *Persecutor*.—And yet after so wonderful deliverances *God* did permit our own factions, divisions, and Lusts (for our *standing* Caution be it spoken) to reduce us into imminent danger, and to sacrifice to our greatest Enemy all the fruits of Victory; but with this *gracious* intention *only* to convince

(a) The extraordinary Providences of God on this occasion are well collected by Bishop *Burnet* in a Sermon preach'd before the Prince of *Orange*, Dec. 23. 1688; as also in a Preface to some Sermons published in 1713.

convince us, that HE alone who had *begun*, and *carried on*, did *perfect* and *establish* our deliverance. For *not unto Us, O LORD*, but unto thy NAME we give the praise; that our late KING (whose Memory ought to be ever dear to us) did not only take possession of his Throne, peaceably, and at a time, when the Armies of our Enemies (to the concern and terror of all good *Englishmen*) were employed in enslaving a brave People, who had been treacherously given up as a *Prey* unto their *Teeth*: but was also settled thereon by the critical Death of a Prince; who, at the breaking out of a most unnatural *Rebellion* at home, had it in his power and in his will, to have been the most dangerous *Foe* from abroad.

Now from these few historical Reflections we may judge how this *Royal Family* has been chosen, conducted, and advanced to their Throne, not only by all the counsels and means of reason, prudence, and law: but also through immense difficulties, through many and various hazards, through numberless vicissitudes of hopes and fears, through several conflicts of Popery and Slavery on the one hand, and of true Religion and Liberty on the other; nay, by such an unparallel'd Combination of happy incidents, I should say, *favourable Providences*, as are little less than *miraculous*; so that we may now *bless* GOD for as firm and lasting an *Establishment* of this *Protestant* and *Free Nation*, as worldly Affairs are capable of; an *Establishment*, that cannot, all things consider'd, be better accounted for than in the words of my Text; because GOD loved us to establish us for ever—therefore made HE this *Royal Family* to reign over us, to do justice and judgment.—For without doing justice
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and judgment any KING would be a *Curse*, and not a *Blessing* to a Nation, which is the

II. *Second* and last Reflection I shall offer. All KINGS should remember that they *sit upon the Throne of the LORD* their GOD; of whom the *Psalmist* says, (a) that RIGHTEOUSNESS and JUDGMENT are the habitation of his Seat. They must therefore be good, and (b) just, ruling in his fear, and after his example.—Their constant aim must be, as it is their true Glory and Happiness, to act like GOD on Earth, to represent him in his perfections, to be instruments of his Providence, and to be (c) Ministers of his Kingdom, ruling in their respective dominions, and according to their several abilities, by the same laws of wisdom, truth, justice and mercy, as he himself governs the Universe.—It is indeed on their *Vicegerency*, and *Ministry*, that the *Happiness* or *Misery* of the People committed to their charge do so depend, that temporal *Blessings* or *Curses* are never completed, but under a good, or bad Government.—HAPPY therefore is that People, which have (as we have at present) such a KING to rule over us, who can have no true interest separate from that of this Nation: and (d) to whom “our Religion, Laws, and Liberties are most dear; so that his first and chiefest
“Care has always been to preserve the Constitution
“of this Kingdom, as he found it happily establish-
“ed in Church and State, inviolable in all its
“parts: and to secure to all his Subjects the full
“enjoyment of their Religious and Civil Rights.”
—And

(a) *Psalms* xcvii. 2. (b) 2 *Sam.* xxiii. 3. (c) *Wisd.* vi. 4.

(d) See his Majesty's most gracious Declaration in Council after his Accession, *June* 14. and his Speech to Parliament, *June* 27. 1727.

—And according to his *Word* (for he has been ever *true* to it) He looks not with jealous and evil eyes upon the *Rights* and *Privileges* of his *Parliament*, nor upon the *Liberties* and *Properties* of his *Subjects*: but guards, esteems, and prizes them, as if they were the most valuable Jewels in his Crown.—As He has always taken the wisdom of his Parliament for his guide in all the arduous and intricate affairs of State, we may be sure, that the Interest and Glory of his People are the rule of his public Counsels and Actions, as well as the Object of his wishes; for a good Understanding and Harmony between the *Crown* and *Them* were never thought of dangerous import in former Reigns.—Our Fears and Dangers have been of another Kind.—*Censures* and *Complaints* were common to every Reign, as well as this: and are as *natural*, as *differences* in Opinions.—They are the certain Signs, and usual effects of freedom; but whoever *censure* or *complain* ought to do like justice to the KING, as HE to *Them*; for then his worst Enemies would own, that He is a Prince of unblemish'd honour, justice, and clemency; that he is faithful to his professions, promises, and engagements; that the Laws are the measure of his will, without the evasive claim of a dispensing power: and that his Prerogative has never been stretched into any wanton, or malicious invasions on the consciences, the lives, or fortunes of his Subjects; for, I believe, that any Injury to them would be a violence to Himself.—His *Courts* of *Justice* are therefore *free* and *open* to redress alike all grievances among the poor and rich, high and low: and if any Appeals are made against those, who act even under

his Authority, *Right* will be *done* without *respect* of *persons*.——For that it may be *done*, He has hitherto taken the utmost care by appointing such Persons, in his own stead, to be Interpreters, and Judges of the Laws, for the Crown and the People; as are most eminent in their profession, for their integrity, their skill, and the love of their Country; not such as will ever be *Tools* to lawless power, but such as we ourselves (if left to our own choice) should make either sole *Arbitrators*, or *Directors* of a Jury, were our own lives, fortunes, and reputation at stake.

But I need say no more; for the Benefits of his government in doing *justice* and *judgment* are universally felt and acknowledg'd.——It is indeed impossible, that all of us should be so *happy* as to *stand continually before* the KING as his *Servants*, or to be advanc'd to places of trust, honour, or profit; but every man may with security enjoy the common rights of Subjects, and the blessings of a free People; he may enjoy without fear or suspicion what *Foreigners* envy him, and what *Patriots* of old prized at a higher rate, than the *favours* of a *Court*; I mean, his Religion, his freedom, his life; nay, whatever he can by law *claim* as his *own*, whether it be the *labours* of his *hands*, the *fruits* of his *Trade* and *Industry*, the *Gifts* of his *Friends*, or the *Inheritance* of his *Fathers*.——What hinders then, but that we of this *Kingdom* may live as *happily*, (a) as *Juda* and *Israel* did all the days of *Solomon*, when every man of them dwelt safely under his *Vine*, and under his *Fig-Tree*.——For (b) witness here against him before the LORD; whose Ox or Ass hath been taken?

(a) 1 Kings iv. 25.

(b) 1 Sam. xii. 3.

taken? *who hath been defrauded, or who hath been oppressed by his mild and just administration?* —

His *Enemies* herein bear *witness* for him, when they, for want of present grievances, call in the help of a fruitful invention, or a lively imagination, to fill the minds of people with strange Suspicions of evils to come: or to bring home the miseries of Tyranny from the Histories of all other Ages and Countries, as well as our own.

Nor is the prospect of our Happiness short and broken: nor hung, as it was for many years, upon so slender a Thread, as the single life of our Sovereign; for God has, I hope, so loved us, as to *establish us for ever*; having already given us, an earnest of this his love in a QUEEN; who is the *Mother* of a numerous Issue, and a *Consort* worthy to sit upon the same Throne with *Solomon* himself; who is of the same Interest and Religion with our selves: and is from her heart disposed, as well as fully able by her wisdom and her goodness, to make the Cares and Burden of Government as easy as possible to her beloved Monarch, and to convey the blessings of it in the most gracious and obliging Manner to his People. — Whose whole Interest in the Royal Bosom is so far from being as heretofore, the chief source of fear and danger to the Nation, and of mischief to her Family; that it is, we are sure, always exerted for the publick Good of our Religion and our Country; even whilst her domestick Cares and Prudence are employed in educating a race of *Princes*, whose minds and manners she forms to every thing that is good, beneficent, and great; who are daily growing in the affections of their *People*, and by treading in the
Royal

Royal Steps, promise fair to perpetuate the happiness of their Reign to distant generations.

But to conclude. If the *Accession* of this *Royal Family* to the *Throne* has, under the providence of *God*, secured, and is the most likely means to *establish* to us for ever, all that can be *dear* and *valuable* to a *free, Protestant* People; we shall be unpardonably wanting in our duty to our *Country*, to our *King* and our *God*, unless we, for *conscience* sake, not for *fear, favour* or *reward*, contribute, each in his particular Station and circumstances, what we can towards its *Support* and *Prosperity*, by *rendring* to *Cæsar* the *things* that are *Cæsar's*, and by paying what is always *due* to such *Higher Powers* as are *ordain'd* by *God*, and *Ministers* to us for *Good*; I mean, a reverential honour and esteem, a chearful and affectionate obedience, with an unfeigned and zealous Loyalty; that our *KING* may be as *happy* in his *Subjects*, as his *Subjects* may be *happy* under *Him*.—If *Religion, Liberty*, and *Property* were never more fully enjoyed in any reign under a due execution of the *Laws*, without not only any attempt, but even shadow of a design to alter or invade them; (and for this His *Majesty* (a) appeals to the *Consciences* of his *Enemies*) How guilty then must any Person be, who shall make use of those sacred names to undermine the *present Establishment*, under which *alone* they can be *safe*. Nay, our *Calamities* and *Ruin* will be *just* in the *Sight* of *God* and *Men* should we ever in such easy, happy *Circumstances* as we are, (for we seem to be surfeited, and *waxing wanton* with the sweets of *Liberty*) enter into *Schemes* of *faction, sedition*

(a) King's Speech, May 13, 1735.

on and Rebellion : or even MEDDLE *with them*, that are givento CHANGE.—For what *Change* can they project?—Few of them can, as I believe, if they reflect on what has past, be reconciled even in thought to the government of a Prince, educated in the view and love of all the arts of arbitrary Rule : and trained up from his Cradle, and now finishing at *Rome* in the Superstitions, Corruptions, and persecuting Spirit of *Popery*. And None will, I am sure, (but such as have *no Religion*, or are *Enthusiasts* in it, or are *desperate Adventurers* in Politicks) ever think of giving up the best and wisest form of Religious and Civil Government in the World ; that has been the work of Ages ; that has been maintain'd at an infinite expence of blood and treasure ; that has been often and miraculously preserved ; that poises those just *Balances* with scrupulous exactness, which weigh the Dignity and Prerogative of the *King*, against the Liberty and Property of the *Subject* ; that is most agreeable to the genius of the *English* Nation : and has indeed raised it to be the *Envy* and *Glory* of the Earth.—None, I say, excepting the *Irreligious*, the *Enthusiastic* or *desperate Politicians*, will ever think of exchanging so approv'd and happy a Constitution of Government, for any of those *wild* Schemes ; which, when tried all in their Turns, brought *confusion*, and *every evil work* into *Church and State*, (a) levelling our *Princes*, our *Nobles*, our *Bishops* and our *Gentry* with the *off-scouring* and *refuse* of the *People* : and then chusing out of them,
by

(a) This was the secret Reason, why some *Members* in the *House of Commons* of the *Republican Party* opposed the *entailing* the *Succeſſion* of the *Crown* upon the *House of Hanover*, when the *Bill of Rights* and *Liberties* was under debate at the *Revolution*. *Bishop Burnet's Hist.* Vol. 2. p. 15, 16.

by grace or force, *Rulers, Tyrants and Teachers* of this great, wise, and understanding Nation.—We should then be, as the *Jews* were in their most desperate State, when (a) *there was no King, or Prophet in Israel, but every man did what was right in his own Eyes.*

If then such may be the dreadful consequences of *changing*; Let all, who have any true value for the *Protestant Religion*, and for the constitution of the *English Government*, avoid dangerous experiments: Let them, laying aside all unreasonable heats, jealousies and animosities: and giving up, even their private Schemes and Notions, as well as their private Resentments and Views, act together with so steady a view to the publick Good, as never to be *drawn away or enticed* from it by their own sinful lusts, or selfish Interests.—Let them with one heart, one mind, and one Voice pursue the same good ends, and *follow after the things, which make for the peace and prosperity of their Country*: and sanctify every return of this day, by yielding *unfeigned Thanks* to GOD for bringing this *Royal Family* to the Throne of these Realms; and by praying, that his Sacred Majesty may long sit thereon in health and glory: and be succeeded by a race of virtuous and Religious *Protestant PRINCES*, as long as we shall be a free, *Protestant People*; that is, I trust in GOD, unto the *World's End.*

(a) *Judg. xvii. 6.*

F I N

